1:Heckewelder M-5 (ca.1800) 1819
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mode of speaking, not that of the Indians, who never look upon them as having been so many *nations;* but *divisions* and *tribes*, who, as united, have become a nation. Thus, when the Lenape (Delawares) happen to name them as one body, the word they make use of implies "the five divisions together, or united," as will be seen in another place of this work. I call them also *Iroquois*, after the French and some English writers. 128

The *Wyandots*, or *Wyondots*, are the same whom the French call *Hurons*, and sometimes *Guyandots*. Father Sagard, a French Missionary, who lived among them in the 17th century, and has written an account of his mission, and a kind of dictionary of their language, says their proper name is *Ahouandáte*, from whence it is evident that the English appellation Wyandots has been derived.

There being so many words in the language of the Lenape and their kindred tribes, the sound of which cannot well be represented according to the English pronunciation, I have in general adopted for them the German mode of spelling. The *ch*, particularly before a consonant, is a strong guttural, and unless an Englishman has the use of the Greek χ, he will not be able to pronounce it, as in the words *Chasquem* (Indian corn,) *Cheltol* (many,) *Ches* (a skin,) *Chauchschisis* (an old woman,) and a great many more. Sometimes, indeed, in the middle of a word substitutes may be found which may do, as in the word *Nimachtak* (brethren,) which might be written, *Nemaughtok*, but this will seldom answer. This is probably the reason that most of the English authors have written Indian words so incorrectly, far more so than French authors. 104 194 [192] [114]

The Delawares have neither of the letters R, F, nor V, in their language, though they easily learn to pronounce them. They have a consonant peculiar to them and other Indians, which is a sibilant, and which we

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"tonished, but still we let them go on, not thinking it 173
"worth while to contend for a little land. But when at 648
"last they came to our favourite spots, those which lay
"most convenient to our fisheries, then bloody wars en-
"sued: we would have been contented that the white
"people and we should have lived quietly beside each
"other; but these white men encroached so fast upon us,
"that we saw at once we should lose all, if we did not
"resist them. The wars that we carried on against
"each other, were long and cruel. We were enraged
"when we saw the white people put our friends and
"relatives whom they had taken prisoners on board of
"their ships, and carry them off to sea, whether to drown
"or sell them as slaves, in the country from which they
"came, we knew not, but certain it is that none of them
"have ever returned or even been heard of. At last
"they got possession of the whole of the country which
"the Great Spirit had given us. One of our tribes was
"forced to wander far beyond Quebec; others dispersed
"in small bodies, and sought places of refuge where they
"could; some came to Pennsylvania; others went far to
"the westward and mingled with other tribes.

"To many of those, Pennsylvania was a last, de-
"lightful asylum. But here, again, the Europeans dis-
"turbed them, and forced them to emigrate, although
"they had been most kindly and hospitably received.
"On which ever side of the *Lenapewihittuck*,* the white [103]
"people landed, they were welcomed as brothers by our
"ancestors, who gave them lands to live on, and even
"hunted for them, and furnished them with meat out of
"the woods. Such was our conduct to the white men,†
"who inhabited this country, until our elder brother, the

* The Delaware river. I have said above, p. 33. that *Hittuck* means a rapid stream. I should have added that it means so only when placed at the end of another word, and used as a compound. Singly, it signifies a *tree*. [192]

† The Swedes and Dutch

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201 537 men, who every where speak more than the men, never want words to express themselves, but rather seem to have too many, and they do not oftener employ gestures in aid of their conversation than the vivacity of their sex induces them to do every where else.

201 It is true that the Indians have a language of signs, by which they communicate with each other on occasions when speaking is not prudent or proper, as, for instance, when they are about to meet an enemy, and by speaking they would run the risk of being discovered. By this means they also make themselves understood to those nations of Indians whose languages they are not acquainted with, for all the Indian nations understand each other in this way. It is also, in many cases, [558] a saving of words which the Indians are much intent on, believing that too much talking disgraces a man. When, therefore, they will relate something extraordinary in a few words, they make use of corresponding signs, which is very entertaining to those who listen and attend to them, and who are acquainted both with the language and the signs, being very much as if somebody were to explain a picture set before them. But they never make use of signs to supply any deficiency of language, as they have words and phrases sufficient to express every thing.

● 192 I have frequently questioned Indians who had been educated at our schools, and could understand, read, write, and speak both English and German, whether they could express their ideas better in either of those languages than in their own, and they have always and uniformly answered that they could express themselves with far the greatest ease in their own Indian, and that they never were at a loss for words or phrases in which to clothe every idea that occurred to them, without being in any case obliged to gesticulate or make motions with their hands or otherwise. From the knowledge which I have acquired of their language, I have

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reason to be satisfied that it is so. Indeed, how can it 192 ●
be doubted, when we have the whole of the Bible and New Testament translated into one of their dialects, and when we see our ministers, when once familiar with the language of the nation with which they reside, preach to them without the least difficulty on the most abstruse subjects of the Christian faith? It is true, that ideas are not always expressed in those languages in the same words, or under the same grammatical forms as in our own; where we would use one part of speech, we are obliged to employ another, and one single word with them will not seldom serve a purpose for which we would have to employ several; but still, the ideas are communicated, and pass with clearness and precision from mind to mind. Thus, the end of oral language is completely obtained, and more, I think, cannot be required.

The Indians do not possess our art of writing, they 211
have no alphabets, or any mode of representing to the [212]
eye the sounds of words spoken, yet they have certain hieroglyphics, by which they describe facts in so plain a manner, that those who are conversant with those marks can understand them with the greatest ease, as easily, indeed, as we can understand a piece of writing. For instance, on a piece of bark, or on a large tree with the bark taken off for the purpose, by the side of a path, they can and do give every necessary information to those who come by the same way; they will in that manner let them know, that they were a war party of so many men, from such a place, of such a nation and of such a tribe; how many of each tribe were in the party; to which tribe the chief or captain belonged; in what direction they proceeded to meet the enemy; how many days they were out and how many returning; what number of the enemy they had killed, how many prisoners they had brought; how many scalps they had taken; whether they had lost any of their party, and how many; what enemies they had met with, and how many

[Erratum. Should be "NOT."--Analyst]

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them) will not succeed in healing. I once knew a noted Shawano, who having, out of friendship, conducted several white traders in safety to Pittsburg, while they were sought for by other Indians who wanted to revenge on them the murders committed by white men of some of their people, was on his return fired at by some white vilains, who had waylaid him for that purpose, and shot in the breast. This man, when I saw him, had already travelled eighty miles, with a wound from which blood and a kind of watery froth issued every time he breathed. Yet he told me he was sure of being cured, if he could only reach *Waketemeki*, a place fifty miles distant, where there were several eminent Indian surgeons. To me and others who examined the wound, it appeared incurable; nevertheless, he reached the place and was perfectly cured. I saw him at Detroit ten years afterwards; he was in sound health and grown to be a corpulent man. Nine years after this I dined with him at the same place.

CHAPTER XXXI.

DOCTORS OR JUGGLERS.

I CALL these men *Doctors*, because it is the name given them by their countrymen who have borrowed it from our language,* and they are themselves very fond of this pompous title.

* They call them *Doctels*; because the Indians cannot pronounce the letter R. The Minsi or Monseys call them "Mĕdéu," which signifies "conjuror."

1:Heckewelder M-5 (ca. 1800)1819
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son is present, or even accidentally comes by before the skin is taken off, he presents it to him, saying, "Friend, "skin your deer," and immediately walks off. William Wells, whom I have before spoken of, once paid me this compliment, and when I asked him the reason, he answered that it was the custom among the Indians on the Wabash.

In the year 1792, I travelled with a number of Indian chiefs of various tribes from Post Vincennes to Marietta, and I found in most instances that their usages and customs were the same that I had observed among the Delawares.

The Indians in general, although they understand and speak our language, yet prefer speaking to a white man through an interpreter. For this they give various reasons. With some it is a matter of pride; as their chiefs deliver their public speeches through interpreters, they think that they appear with more dignity when they do the same. Others imagine that their words will have greater weight and effect when expressed in proper grammatical language, while some are afraid of committing mistakes when speaking in an idiom not their own. Particularly when they have a joke to pass, a hint to give, or a shrewd remark to make, they wish it to have all the advantages of a good translation, and that their wit may not be spoiled by a foreign accent, improper expression, or awkward delivery.

Though the Indian is naturally serious, he does not dislike a jest on proper occasions, and will, sometimes even descend to a pun. Once at a dinner given at Marietta by the late colonel Sproat, to a number of gentlemen and Indian chiefs of various tribes, a Delaware chief, named George Washington, asked me what the name of our good friend, the Colonel, meant in the Lenape language? It should be observed that Colonel Sproat was remarkably tall. I told him that *Sprout* (for so the name is pronounced) meant in English a shoot, or twig of a

3:Zeisberger M-5 (1767-1780)1910
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monosyllables. In things relating to common life the language of the Indians is remarkably rich. They, in many cases, have several names for one and the same thing under different circumstances. They have ten different names for a bear, according to its age or sex. Similarly, they have a number of names for a deer. They have one word for fishing with a rod, another for fishing with a net, another for fishing with a spear or harpoon. Such words do not in the least resemble one another. The speech of the Unami has the most agreeable sound and is much easier for a European to acquire than that of the Monsys. The Monsy dialect, however, is a key to many of the expressions in the Unami. The latter have a way of dropping some syllables, so that without a knowledge of the former, it would be impossible either to spell their words or guess their meaning. The Unami have adopted many words of the Monsy dialect and the Monsys of the Unami dialect. They have no "f" nor "r" in their language, hence they pronounce foreign words containing these letters differently, for example, Pilip for Philip, Petelus for Petrus, adding a syllable, and Priscilla they pronounce Plicilla. In polysyllables the accent is generally placed on the middle syllable or on the last but one. This must be very minutely attended to because the sense of many words depends upon the accent. They can count up to thousands and hundreds of thousands, though they are unable to grasp the significance of large numbers. The women generally count upon their fingers, for this is their custom and their memory is poor.

In arithmetic they have made but little progress. They count up to ten, make a mark, proceed to the next ten and so on to the end of the account. By adding the tens they come to hundreds, and so on. In counting money the penny is the smallest coin they reckon. The Monsys call the stiver, of which they learned from the Dutch in Minissink,[300] stipel. Sixpence they call Gull, corruption of the Dutch Gulden. They usually count money according to Gulls, twenty Gulls being equal to ten shillings. If they want to calculate carefully, they take Indian corn, calling every grain a penny or a gull, adding as many as are necessary to make shillings and pounds.

8:Lindeström T-5 (1654-1655) 1925
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CHAPTER XIII.

Concerning the Language of the American Savage People.

There is not much in particular to write about this, except that it is a poor language,[1] that a word may have many meanings, yet is spoken with a high pronunciation. As for instance when the savage says: *Ita kire,* that is to say, God's peace, welcome, how are you? *kire,* thou; *nir,* I; *tanckomen kire,* whence comest thou? *kecko hatte marrama,* what hast thou to sell? *punck,* powder; *aruns,* lead; *pickon,* gun; *makirick pickon,* a cannon or a large gun; *orit kire,* thou art beautiful and handsome; *mâkij,* yes indeed; *kicksj ita,* that's so; *nittappe kire,* thou art my good friend; *sewan,* money; *pâdhra,* God; *manitto,* the evil one.[2]

Besides this we may also observe [something about the language] by the savage words and names, both here in the relation concerning New Sweden as well as from the map of New Sweden, whose lands, islands and creeks are all given and designated in the Indian language. Besides this these Indians or savage people are so clever, that when they see and observe that they have any dispute[3] with any of the surrounding nations, then he who is sachem or chief calls together all his people and instructs them saying: "Now we have

[1] *Ett fattigt sprâk,* not rich in words. This erroneous opinion has often been expressed even by modern writers. Cf. *Doc.,* I, 281.
[2] Cf. Campanius, *Cate;* Holm, *Kort Beskrifning,* 144 ff.
[3] *Någon fiendskap,* really enmity, warfare.

10: Speck E-4, 5 (ca. 1925) 1931
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destitute of terms in their own language suitable for denoting religious concepts. We find such formal terms as pa"tamweo'k-an, an abstract term derived from pa"tam- signifying "to pray."[1] This I have translated in the text by variations of its free meaning, as "worship," "religion," "prayer ceremony" to suit the context. Again we find the abstract term kena"mwi·n employed as a synonymous title for the ceremony, for which I have been obliged to give the same rendering in English. And even another which was likewise noted by the missionaries of a century ago, ka'ntika, (kan·t'ka" "he is dancing),[2] a composite term with the meaning of persons dancing in a line and pushing something forward, occurs in reference to the great ceremony as well as to other performances of a like nature in Delaware sacred conduct. And again we encounter the term menda'wan, with the meaning of "House of Earnest Pleading," employed in the text to denote the ceremony. The informant thought that this term might be of Munsee derivation.

These terms point to a theosophical system and practice among the Delawares possessing considerable maturity of form and content. Indeed it impresses one, in meeting with the various religious terms employed in reference to the creed and practices of the tribe, that a well-rounded ecclesiastical system exists therein. There is little impoverishment of expression and much order and mature thought in the picturesque symbols developed within the complicated framework of figurative speech.

Such terms as "imploring in earnest," "sadness of mind," "blessed with fortune," "religious commandment," "customary teaching," "religious inspiration," "humility," "reverence," "ritual," appear with full voice of religious thought that we are accustomed to expect in religious forms of a relatively advanced character. They evince a

[1] Terms of similar derivation occur in Algonkian dialects south of the St. Lawrence and the Great Lakes (paba't-am, Wabanaki dialects). Northward the designation is related to forms of Cree-Montagnais atamie'win, "prayer" comparable with Delaware aya'ndamon "to wish for, implore."

[2] A term denoting a ceremonial dance, with an interesting history. Chamberlain (Handbook Amer. Inds. Bull. 30, Bur. Amer. Ethn., p. 202) reviews the term Cantico, as employed by the Dutch and English, tracing reference to it to 1664 as designating a death dance, to 1653 (Van der Donck), describing it as singing and dancing of the young, Dankers (1679) as conjuring the devil, Denton (1670) as a festival time. Nelson (Indians of New Jersey, 1894, p. 79) cites Hesselius as calling *Kinticko* a sacrifice or a festive gathering of the New Jersey Indians. The Munsee form of the verb is *ginikaon* (Brinton, Lenape Dict. p. 40) while in Zeisberger's vocabulary it appears as *genigeen, Cantico*, or dancing matches at festival time in which the spectators beat time with a stick upon the ground and sing (Daniel Denton's Description of New York formerly New Netherland, 1670, quoted by A. B. Skinner, Indians of Greater New York, 1915, p. 34) while *Kintika*, mentioned by Gov. Prints of New Sweden, as a means of serving Satan among the Delawares (erroneously rendered by Johnson, as "holy man or medicine man," Amandus Johnson, The Swedes in Delaware. N. Y. 1911, p. 379, fn.,) may be the first appearance in European sources of the word as denoting ceremonial dancing. The stem occurs in dialects as far away as the Wabanaki (Malecite, *gisis'kuk*, "dance hard").

10: Speck E-4, 5 (ca. 1925) 1931
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deep religious feeling. And such expressions as "pitifulness," "spiritual yearning," "conviction of unworthiness," "earnestness of mind" are met with to found a still deeper impression of the term-formality in what would constitute a true religious vocabulary. We should also bear in mind that these are the familiar expressions of the professors of paganism, who have carried over their spiritual terminology from the ancient paganism of their ancestors. These terms are not borrowings from the tongues of Delaware converts to Christianity; for the terms adopted by the latter have been refused admission into the Pagan religious glossary.[1]

There is, indeed, much to attest an almost classical form of diction in the sacred phraseology; clear evidence of the organized position which Delaware holds in the scheme of Algonkian thought and semantics.[2] While the earlier sources found in the writings of missionaries deal sketchily with the phenomena of Delaware religion it is evident that their authors were incapable of gaining an insight into the spirit of native Delaware worship through two obstacles of considerable importance. First, their religious conviction would be sufficient to prevent them from inquiring sympathetically into the pagan doctrines involved, while the second consideration, namely, the esoterism of the pagan worshippers themselves, would in those days have been a barrier to the admission of outsiders into the Big House. We can catch glimpses however in the descriptions of the missionary authors dealing with what were to their eyes hideous practices of superstition or devilitry, of performances which coincide with some fundamental elements of the greater ceremonies.[3]

Were it not for the study of Delaware institutions made by Harrington over a period of some years, and published in several papers and

[1] The discrimination between religious denotations used by the pagans and the Christians is illustrated in the term denoting the soul, lənapeʔkan approximately "human substance" among the pagans, tcí·tcəŋg among the Christian Delawares. While the latter term has wide analogies in cognates among practically all the Algonkian-speaking tribes its use has been expunged among the pagan element of the tribe, or at any rate avoided, because of its adoption into the phraseology of the missionaries and converts.

[2] A striking example of Delaware synthetic verbal construction in dignified discourse is the following which seems worthy of consideration, ewli· pi·"pandawonaninga ki·kayo'yamonani'ga ə'n da we·'i·taxkənotəmixti·t· . . . . "for so we have heard the deceased, our ancient deceased people of the past, when they were explaining the many things . . . ." (See page 115).

[3] Zeisberger op. cit., pp. 127-140; Heckewelder, op. cit., pp. 209-214, 230-248.

The short description of the Annual Ceremony written over the signature of R. C. Adams (Notes on the Delaware Indians. Report on Indians Taxed and Not Taxed. U. S. Census, 1890, p. 299) should also be considered, as well as the volumes by Dr. Brinton, largely secondary sources, which will be referred to by Roman numerals in my study when occasion requires quotation from them.

I. D. G. Brinton. The Lenape and Their Legends, Phila. 1885.

II. D. G. Brinton and A. S. Anthony. A Lenape'-English Dictionary, Historical Society of Pa. 1888.

10: Speck E-4, 5 (ca. 1925) 1931
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end pierces the sky extending to the throne of the Great Spirit, whose right hand is resting on top of it as a staff to hold a great power given to the red man. All other Indian worship is a branch of this belief. When the rules are faithfully carried out in accordance with the ways of the primitive Delawares, it governs even the religion of our white brothers, perpetuating happiness, health, and prosperity among all nations the world over. In regard to the center post which is said to link the Creator with his chosen people; it is considered a very important feature of the religion. There should be a special authority to explain the significance of the center post in order that its real value in the Indian world be brought out. This being done the other Indian nations would be able to understand this great worship which now only the Delawares know."

A word or two of comment on my own estimate of the character of Delaware religion may not be amiss. If the student of the religious systems of pre-literate peoples feels inclined to disparage the quality of thought and the symbolism of the rituals of other North American forms of worship, I imagine that his objections, on the basis perhaps of their fetishistic traits and their lack of spiritual refinement, would be removed in weighing the qualities of Delaware concepts and acts of reverence toward the powers beyond. Close attention during the two years of study to the intricacies of the Delaware doctrines has impressed me with the conviction that we have here a real religion in a simple form. Inculcated in its followers are virtues (we'lhik) that no one would question as being of an ennobling nature, for instance humility of spirit and conduct,[1] dependence[2] upon the benevolence of the spirit forces, gratitude[3] for the blessings they bestow, supplication[4] for the continuation of blessings, the exemplariness of "clean" sincere behavior toward man and spirit,[5] altruism,[6] consideration of the afflicted and the aged,[7] the apostrophe against violence and war,[8] the value of concentrated spiritual unity in worship, the assumed dignity and barbaric grandeur[9] of the rites, and in particular the endeavor to insure and promote human health and welfare[10] irrespective of tribe or race. All are well worthy it would seem of respectful consideration, to which should be added that the procedures of the paramount

[1] tamak·e·'landamowa'k·an, "pitifulness in attitude."
[2] lige·'ndowak·an.
[3] owee'landamowa'k·an, "thankful satisfaction of mind."
[4] mas'mendowa'k·an, "earnest pleading."
[5] pi·'tsowa'k·an.
[6] lapee'mkwus·i·n "act of making oneself useful."
[7] wi'mbendowa'k·an, "sympathy."
[8] wolangosowa'k·an, "peacefulness."
(aspalee'tamowak·an)
[9] woli·'nake·wsowa'k·an, "fine appearance."
[10] kwe'namowa'k·an, "universal blessedness."

10: Speck E-4, 5 (ca. 1925) 1931
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801 [825] * The Delawares also point out the occurrence of thirteen plates in the carapace and twelve in the plastron of all the members of the American tortoises and turtles, bordered by twelve marginal plates on each side. Another evidence in native thought of the tortoise as being a living symbol of the Universe.

Again we hear of a medicine compound prepared from twelve different herbal ingredients employed by the Delawares to cleanse them from sin.[1]

801 796 The prominence of the twelve concept as a unit of time in Delaware chronology of ritual is not to be overlooked, for we learn in the ruling of the funeral ceremony that the first post-mortem rites are performed twelve days after the day of demise, and that the concluding ceremony is carried out the twelfth moon after the event.

Of great interest also is the fact that the Delaware finds symbolical illustration of the concept of the twelve strata of heavens in the occurrence of twelve tail feathers in the plumage system of the birds. The allegory is carried out in the Peyote ceremony as performed by the Delawares, in the particular rite that is called the Young Men's Meeting. On this occasion, twelve sticks, six on each side, are used in building the fire near the center of the Peyote lodge, the fire being the symbol of the moon. A mound of earth, with the arrangement of the sticks referred to, forms the symbolical outline of the body and tail of the eagle. And when these twelve sticks burn down they leave twelve stumps again representing the tail feathers of the eagle. The Peyote rites of different groups vary in many particulars, a comparison of which would determine whether or not the above is exclusively a Delaware belief injected into the now widespread Peyote cult.

801 192 Before leaving the discussion of the number concept, it should be noted that the formal expression denoting twelve in the ceremonial vernacular is archaic; ata'x ok ni'ea, "ata'x, (ten) and two," instead of "te'lən, (ten) and two." Delaware tradition informs us that ata'x is an ancient term for ten prescribed by usage in the ceremony while in common speech te'lən denotes ten. In looking over earlier Delaware vocabularies we find the use of the common term indicated through the period of early contact in vocabularies recorded by Campanius (1645), Thomas (1695), Ziesberger (1750), Whipple (1855), in which the cognates are *Thaeren, Telen, Tellen, Telen.*[2] In a Delaware vocabulary taken down in New Jersey (1792) attributed to Thomas Jeffer-

[1] Zeisberger, op. cit., p. 134.

[2] Brinton I, p. 90. Comparative vocabularies from these sources are quoted. In a Swedish source, attributed to Campanius (Lutheri Catechismus öfwersatt på American-Virginiske Språket, Stockholm, (1696), the form thaeren is given for "ten." Swedish, like Delaware, has in its recent development, under a change producing an *l* from the earlier *r* which in both instances may have had an *l* quality (Dr. A. J. Upvall). See also Amandus Johnson, Geographia Americae, op. cit., 289.

10: Speck E-4, 5 (ca. 1925) 1931
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son, the same form (*tilluun*) occurs.[1] The same term for the decimal occurs in cognate form throughout practically all the northern and eastern Algonkian tongues.[2] Is it reasonable then to consider the form ata'x as an Algonkian numeral so ancient as to antedate the dispersion of the Algonkian languages?

WAMPUM AS A SYMBOL.—In Delaware ceremonial, social and even economic procedure, wampum played an outstanding part. It is referred to in the text as "our heart." The subject, however, calls for more extended treatment than will be given it here. Wampum is designated by the term ke'k^{w}, a vocable which is peculiar to Delaware and which does not submit to philological analysis. Despite the uniformity of beliefs and practices involving the use of wampum beads throughout the eastern and central portions of the Algonkian area of distribution, the Delawares seem to have aberrated from employing the generic term wəba'bi[3] that we find in the speech of the other Wabanaki populations. The economic and symbolic functions of the peculiarly portentious medium of exchange I have dealt with in separate publication, to which I shall refer, as far as it deals with the Algonkian peoples of the northeast.[4] And the pecuniary aspect of wampum has been exaggerated in early writings dealing with the eastern Indians. To the Delawares wampum stood forth in the light of a covenant. It represented, and still does, a magical power capable of annulling the affects of latent poisonous influences that might pass between persons who exchange gifts or who enter into the transfer of property. I might even use the terms spiritual antiseptic in referring to the agency of the sacred beads in transactions of a personal nature as well as in negotiations between political bodies. Going a step further we see how the Indians regarded the belts and strings of wampum which were transferred between parties entering into negotiations as the necessary pledges of sincerity of spirit and purity of purpose.[5]

In the account of the annual ceremony a glance at the procedures shows how step by step wampum is brought into use as a medium of compensation carrying a spiritual valuation. But its monetary exchange value in Delaware culture is extremely low, hence the statements of the Indians themselves concerning its non-intrinsic rating are more clearly understood. The attendants we observe, whose office is to prepare the Big House, attend to materials such as food, fire,

[1] Manuscript in Archives of the American Philosophical Society of Phila., Indian Vocabularies, p. 17.

[2] The wide diffusion of the cognates of tel-en is shown in the following instances, Wabanaki, məda'la, Montagnais-Naskapi, kətə'l-nu.

[3] Literally "white string," the source of English "wampum."

[4] F. G. Speck, "The Functions of Wampum among the Northeastern Algonkian." Mem. Amer. Anth. Ass., vol. vi, No. 1, (1919).

[5] F. G. Speck, "The Penn Wampum Belts" Leaflet No. 3, Mus. Amer. Ind., (Heye Foundation), New York (1925).